VOL. XIX. NO. 11.

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

NOVEMBER, 1875.

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Correspondents are specially requested to place at the head of each letter the name of their Post Office, and the County and State in which it is located.

American Missionary

VOL. XIX. NOVEMBER, 1875. NO. 11.

AMERICAN MISSIONARY ASSOCIATION.

REVIVALS.

The most gratifying intelligence we present to-day is that of the revival and ingathering of souls at Raleigh, N. C. and in Camp Nelson, Ky. The revival in Raleigh is interesting in the number of souls hopefully converted, in the co-operation of members of other churches, in the earnest and successful efforts of the young pastor to repress excitement and secure order, and in the avoidance of denominational strife. The short letter of Bro. Fee gives a brief historical sketch of Camp Nelson, as well as of the revival.

We are also cheered by letters mentioning the good results of the revivals in Chattanooga and Memphis, previously reported. The converts there are represented as "holding fast the profession of their faith." God grant that such seasons of refreshing may come to all our churches.

THE GOSPEL STANDARD—GOSPEL GRACE.

The American Missionary Association aims to erect the true Gospel standard of piety in the South—a piety that shall combine faith and works—warm emotion with a sound practical morality. Those who know the facts in the case know the meaning and the importance of such an aim. To accomplish this, there needs not only Gospel institutions, and sound, orthodox teaching, but also Gospel grace—the gift and power of the Holy Ghost. The teachers and the schools—the missionaries and the churches should have this; and not only they, but the officers of the Association, and still more broadly, the supporters and friends of the Association, as well. The primitive missionaries were borne up on the piety and prayers of the church. The great revivals in modern missions were in response to revivals at home. We have sometimes feared that the patriotic and national aspects of our work shut out of view in some minds the paramount importance of the spiritual. The two are not separable. To be in the highest sense valuable patriotically, it must be spiritual. We have urged our friends earnestly to give money to the work, and we must do so again, but we wish more earnestly to ask their prayers. May every donor accompany every gift with supplication. Our workers are entering the field for another year of toil. May they be remembered in the closet, at the family altar and in the pulpit.

WORDS OF CHEER.

With all that is hopeful in the work among the Freedmen we confess that there are some elements of discouragement. Among these are the indifference of

the people of the North, the prejudices of the South, and the immense task involved in elevating millions of colored people. What is the little that is attempted compared with the vastness of what must be done? We freely admit that we have little hope except that He who multiplied the five loaves and the two fishes to the feeding of thousands, will likewise bless the labors of the few hundreds to the redemption of millions.

We are encouraged in this hope because we have reason to know that many of God's children are praying for that result. The letters we often receive give us this assurance. They are mostly from those who are poor in this world's goods but rich in faith. We are encouraged by them. These friends at least feel the importance of the work in which we are engaged. We reproduce some of these to-day, under the title "LETTERS FROM OLD FRIENDS." They are evidence that praying and giving are not separated.

One of these letters is from the veteran missionary GULICK. We have had others of like kind from those who have left their homes to carry the Gospel to the distant heathen. We attach much value to the views of these educated, patriotic and godly men. They look back upon the great problems of their native land, free from the local and transient issues that blind us here, and they see the less noisy but profounder elements of our national weal or woe.

AMERICA'S UNSOLVED PROBLEM.

We have several times taken occasion to refer with pleasure to the fact that some of the most thoughtful men in the nation are recognizing the importance and difficulties of the problem presented in the Southern States. The joy that was felt in the close of the war, and in the emancipation of the slaves, dazzled the imagination and blinded the mind to the immense complications involved in the new order of things. It has taken time to bring them into notice. The unsettled and impoverished condition of the Southern States, which was supposed to be transient is seen to have its origin in permanent and seemingly irreconcilable antagonisms. The old feuds between the North and the South are among the smallest of these. The North has no hostility, and the South will soon discover this and reciprocate the kindly feeling, But race-differences and race-prejudices are more stubborn things. The master-class, once accustomed to wealth, ease and the services of obedient slaves, are confronted with poverty, toil, and their old slaves, now as free as themselves. The slave who once filled his sphere by mere brute toil, finds himself in a position requiring intelligence, thrift, foresight. The old industrial conditions, fixed for both races by the habits of centuries, are all changed, and both find themselves unprepared for the change. Political and social relations are all likewise changed, and the readjusting of them is the gravest element of the problem.

Ex-President Woolsey, in an article in *Harper's Monthly*, sets forth with great clearness some of the elements of this problem. We reproduce a portion of the paper in this number of the "Missionary," under the heading "First Century of the Republic." We ask for it a careful perusal, and we cannot repress the utterance of the hope that Dr. Woolsey, whom we regard as among the profoundest thinkers in America, will supplement his statement of the difficulties, with an unfolding of his method for the solution of this unsolved national problem.

LESSONS OF WEST INDIA EMANCIPATION.

No act of emancipation in modern times has so nearly equalled our own, as that in the West Indies, in the number of persons set free, and in the interests involved. There ought to be some lessons of warning or encouragement to us from the results in these Islands. So far as we know, few writers have turned their pens in this direction. Soon after the West India emancipation occurred, there was voluminous and zealous writing on both sides—the abolitionists aiming to show the good results, the pro-slavery men, the bad. Of late very little has been written on either side. Is it not worth while to look into this matter? Col. Baylor makes a contribution to the subject in another column. It presents an encouraging view for the United States, but does not exhaust the topic. We invite others to add further facts—especially as to the industrial, educational and religious results of emancipation in the West India Islands.

REPORTS FROM OUR INDIAN AGENCIES.

We present to our readers an unusual number of these reports to-day, and we rejoice in the strong testimony they bear to the improved condition of the Indians. These testimonials were not prepared for an occasion, but are the regular monthly reports. They come from agents, against whom, so far as we know, no charge or suspicion rests. We know them to be good men.

Whatever may be the drift of popular sentiment in regard to those who have administered the President's Indian policy, or whatever may be the ultimate fate of the policy itself, we have not the shadow of a doubt that the Indians have not in the past one hundred years made such progress in industry and civilization, as since that policy was inaugurated. We know not how a wiser one could be devised. The religious bodies nominating the agents can have no possible motive in selecting bad or inefficient men. No one can imagine that the churches or missionary societies would share the plunder with ring thieves. The only gain to these bodies, putting their motives on the lowest level, will be the honor that the several denominations will receive from the success of their agents. Most candid men will give them credit for vastly higher aims. It seems to us that the choice lies between that policy in its substantial features and the destruction of the Indian. Will Christian America, if America be Christian and not barbarian, hesitate between these?

CASTE PREJUDICE.

We print elsewhere a communication on this subject, from a correspondent in the South to whom we have been indebted heretofore for valuable contributions. We believe he has, in this article, put his finger on the sore spot. Caste is the root and offspring of slavery, and harder to reach. Slavery was outer and tangible; this is deeply seated. Armies and proclamations could reach that; only truth can reach this. The writer puts the case none too strongly as to the antagonism of caste to Christianity. Of the intensity of the caste feeling in the South, we give him a hearing as a witness—fearing that his testimony is only too true. The article is headed: "Caste—the Source of Trouble in the South."

PECULIARITIES OF THE WORK AMONG THE FREEDMEN.

1. It is *not* like that among heathen or infidels. The Freedmen are neither. They believe in Christianity.

2. Nor as among lapsed forms of Christianity—as in the case of the Romanists, Armenians or Nestorians. The Freedmen are evangelical in their belief.

3. Nor as among dead formalists. The Freedmen are only too emotional. They need no awakened enthusiasm.

4. It *is* to awaken a *new ideal of Christian character.*

(1) For this the *Bible* is the great instrument. It arouses the dormant, and enlightens the perverted, conscience. It exacts and inspires a practical morality.

(2) Intelligence is needed. The written word must be read, studied and explained. It is not enough that a few of the ministers can read, they must *all* read, and must understand and use correct principles of interpretation. Dreams and quaint fancies are not the sword of the Spirit. The *people*, too, must be intelligent, or they will neither demand nor appreciate sound Bible ministrations.

(3) There must be efficient church organizations, that shall be guarded in admissions and faithful in discipline. The door must not open too easily lest the unworthy get in; if in, it must open quickly to let them out.

5. Another peculiarity is the great cost of maintaining missionary churches among them. They are poorer than Western people and need more help. They are less intelligent and need more guidance. It costs three times as much in money and ministerial labor to sustain a mission church in Louisiana as in Wisconsin.

A PORTRAIT OF DR. KIRK.

The Boston Office, a few days since, was made the recipient of a very beautiful photographic portrait of our late President, the Rev. Dr. Kirk. It is of life size, an admirable likeness of the original. The burdened, earnest look which he wore, a few years before he died, is on the face, so sad, so grand, so strong, so full of sympathy. All we are permitted to know of the donors is that they were ladies of the Mt. Vernon Church. The act is as graceful as it is delicate, and we assure the ladies that it is fully appreciated. With his face adorning our walls, and his eyes ever looking down upon us, we hope to put into our work a broader charity, and a deeper devotion to Christ. In the name of the poor and the needy whom he was not ashamed to call "brethren," we thank the ladies for his pictured self.

REV. J. SABINE KNIGHT.

This fellow-laborer in the Gospel comes to America again with warm commendations from friends in Great Britain. He was very helpful to our countrymen, Moody and Sankey, in their wonderful work on the other side of the water, and he has especial claim to the regard of the friends of the American Missionary Association from his earnest coöperation with the Jubilee Singers and from his labors for the Freedmen. Mr. Knight, after the war, spent some time in evangelical work among the ex-slaves, and he proposes once more to devote his time to them, in the same self-consecrated method as Messrs. Moodey and Sankey did in Great Britain. He goes into the field with no pledged or assured support except the promises of God. He has written frequently in behalf of the Freed men in British papers.

FREEDMEN.

NORTH CAROLINA.

From Rev. W. G. Marts, Raleigh.

A Blessed Revival — Interesting Details.

The first notice of this revival appeared in the last number of the "Missionary." The following additional particulars are given just as they came to us, in the successive letters of Brother Marts. We believe that the reader will get at the spirit and development of the revival better, in this way, than if we attempted any systematic statements.

Sept. 6th, 1875.

Our good work, of which I advised you last week, still goes on, and with increasing power. Thirty-five have been, up to this time, as we trust, hopefully converted, and the number seeking the Saviour is large and every day augmenting. The indications are that the work has not yet reached its climax.

There has not been such an awakening among the colored population of Raleigh, they say, for several years. I trust it will not stop here, but that a wave of blessing will pass over all the churches of Raleigh. Our house is filled to overflowing every night. Three boys were found lying on the ground in the inclosure last night, earnestly pleading for mercy. One of them had treated the meetings with great levity (he is a bright, intelligent lad, too,) until he himself was convicted and laid weeping at the foot of the Cross. One of the most beautiful features of the revival is the coming of little children, among the rest, to seek the blessing. They are the first to be blessed. The dear Saviour does not keep them knocking long. Yet they evince great sorrow first, and then great joy. Some seven or eight, from nine to twelve years of age, were among the converts yesterday. Yesterday was our greatest day. God's Spirit seemed to be present in greater power than at any previous time, which made it a day long to be remembered by the twenty five who, during the day and night, became the trophies of His grace. But this was not the only triumph of the Redeemer yesterday. Some of the young men for whom we have been earnestly praying, came to the foot of the Cross. Two of them and two small boys were among the converts, while many of the young men are still praying for the blessing or are at the point of yielding.

There is a disposition on the part of the converts to doubt, at first, the evidence of conversion, rather than to be easily satisfied. This to me is an encouraging feature. One of the most marked examples illustrative of this was that of a young lady, who in conversation told me that she had been upon the point of confessing Jesus once or twice, but was not fully enough convinced of her acceptance to do so. Upon inquiring into her state of mind, she gave the best evidence of conversion, but was only convinced on the following day, after much reading of her Bible and prayer.

We have a six o'clock A. M. prayer meeting, which is well attended. Some older Christians, the young converts, and sinners under conviction, come; some at least of each of the last two classes; the very air, almost, seems surcharged with the incense of prayer, and at morning, at evening, and at night, ascend the mingled cries and entreaties of awakened sinners, and the glad notes and ascriptions of praise of the pardoned.

It is difficult often to get penitents away from the church, both at morning and at night, in some cases. They seem to think that they can not go, without the blessing. Again, I ask your prayers, that our Zion may be blessed here.

We are asking largely. Help us ask the royal Giver, so that He may give in accordance with His munificence.

Sept. 9th, 1875.

Our work still continues to prosper. God is blessing us in the conversion of more precious souls. The number of converts aggregates about sixty, up to this time; while there are not less than seventy five who are anxious seekers after the blessing. We hope to see them, too, rejoicing in a Saviour found.

The order is pretty good. With a vigorous hand I check the first indications of boisterousness, which is usually on the part of the older Christians from other churches. They become offended sometimes, but order and as much quiet as possible I am determined to have at any cost, for "God is not the author of confusion."

We are now using both buildings, the church and the lower room of the school building. Both houses are filled at the night meetings. We hold two meetings in the church during the day, one at 6 A. M., the other at 4 P. M. Many of the penitents are always present.

Of course denominationalism will trouble us some, but if the work goes on, as I hope it will, there will be enough for all to have a share. Then we trust, too, that the work will go to the other churches and continue until there is a great blessing poured on the city.

Many of the brethren from other churches have worked very faithfully with us; for this I am thankful indeed; but they, I am sorry to say, sometimes do not coöperate with me in having order and quiet.

Sept. 15th, 1875.

Our work still goes on with much interest. The whole number of converts up to this morning, as far as I have been able to ascertain, is about seventy-two. Many are still seeking, and new ones are constantly coming, though in smaller numbers.

We have good order now, and pleasant meetings.

I have received into the church since the revival commenced, twenty-two persons. We shall receive two others to-night, and perhaps more. Several besides have expressed a desire to join us, but not just now. Many of the converts have fathers, mothers, sisters and brothers in the other churches, and denominationalism is very strong here. But thanks be to God, Christ is getting most of our Sabbath school and many others outside, wherever they may go as to church membership. Some of the whites have attended our meetings. Two of them—a woman and a girl—were converted last week, and will probably join us.

AN INTERESTING PIC-NIC.

From Miss E. W. Douglass, McLeansville.

In compliance with your request, I send you an account of our pic-nic and the exercises connected with it. The time before dinner was given to the Sabbath School. After the opening exercises, a class recited the first chapter of Genesis while one scholar pointed out the work of each day of creation, as represented on a pictorial chart.

Then in answer to questions, the leading events of Bible history to the time of the call of Joshua, were given. Next came a topical review of the book of Joshua. A class of twenty little ones gave the golden text and topic of each lesson. A part of the school were seated around a miniature tabernacle, with its gilded ark, representing the priests, Levites and different tribes, in their order of encampment. They marched once around our large platform to show the order of march in the taking of Jericho.

Our good old Deacon Foust represented Joshua, and received the daughters of Zelophehad, with becoming dignity. He also repeated the parting instructions of Joshua, and a part of the school responded for the people. All these exercises were interspersed with singing, and hundreds of verses were rehearsed.

Much was left unsaid, for it was past time for dinner. A table 67 feet long was twice filled, besides low benches for the little ones. All were abundantly supplied with good things.

After dinner our Temperance Band assembled, and received as members a mother with her two sons, and two others. After this, singing, dialogues and other recitations filled up the time till the lateness of the hour obliged us to close. In the forty-six recitations of the afternoon only one was prompted and one failed.

A Postscript adds the following interesting fact.

Last Sabbath the minds of the people were directed, by the reading, to the duty of seeking a preparation of heart, and the removing of "stumbling-blocks," if they wish for the blessing of God here.

The two brethren, whose differences have caused so much trouble, confessed their sins and shook hands with each other, asking the prayers of all that they may never fall into sin and bring reproach upon the cause of Christ again.

KENTUCKY.

From Rev. John G. Fee.

Settlement at Camp Nelson—Revival.

You will remember that near the close of our late war, there were gathered into Camp Nelson, Ky., many thousands of colored soldiers; and that these were followed by some three thousand women and children.

For the shelter of these women and children, the Government erected quite a number of cottages, and some larger buildings as hospital-wards and school-rooms. In these, schools were for a time sustained, and chiefly by the American Missionary Association. At the close of the war some of these buildings were bought by friends, and three of the larger reserved for school and church purposes. The church and school yet live.

At a recent revival there, thirty-nine persons professed conversion to Christ as their Saviour from sin; and seven, who had been dismissed, were reclaimed. Almost every young man in the community is now a member of the one church of the place, and living a joyous and peaceful life. The people realize that the gospel is a power for good.

ALABAMA.

From Rev. J. Silsby, Marion.

Encouraging Church and Sunday-School Work.

Our church and Sabbath-school work are encouraging. Although many of our best church members are absent at Nashville and elsewhere, at work, yet those that remain have been quite attentive at our services, and manifest a Christian growth that is encouraging. They are all very poor, but are finding something to do for the support of their families. When I first came here, I attempted to prepare two sermons for each Sabbath, in addition to my labors of more than six hours each day in the school. I found that I could not keep that up. I now superintend the Sabbath-school in the morning, teach a Bible class, preach at 11 A. M. and hold a praise meeting at 5 P. M. My morning service has been well attended, but the praise meeting has largely exceeded it, and last Sunday the church was well filled.

CHINESE IN AMERICA.

From Rev. F. B. Perkins.

The following voluntary testimonial to the value and efficiency of our work among the Chinese in California is from the pen of Rev. Mr. Perkins, Secretary of the Tract Society, who has recently explored California. We commend it to our friends as a striking corroboration of the earnest plea of Rev. Mr. Pond in the last "Missionary" for the continuance of our efforts for this peculiar people.

I have just read the statement in the Magazine that there is a possibility of your giving up your Chinese mission in California. Let me protest and plead against it. I have seen that work and the need for it, and I know that good as your work among the Freedmen is, the work for the Chinese is no less important, whether we regard them by themselves, in their relations to our own country, or to the evangelization of the world.

Your work in San Francisco is a good one, well and efficiently conducted and fruitful. Yours,

F. B. PERKINS.

Sept. 24, 1875.

ANOTHER LETTER FROM WONG SAM.

We present our readers with another letter from this faithful brother. We print as he wrote, for as Bro. Pond writes in transmitting the letter: "It struck me that its broken English might make it all the more interesting to our friends. It is easier to teach men the love of Christ than the idioms of correct English. Our friends should understand, however, that Wong Sam is no mere child, but a thorough gentleman; in his own language quite well educated, and as a Christian worker at once judicious and zealous, a very efficient man."

SAN FRANCISCO Sept. 1st, 1875.

Rev. W. C. Pond.

Last month we had 71 scholars each night. New boys 14. I do not know how many left, because the shoes Factory is working in the evening. Great many of them can not come. I know two left only. We have received nine of our country men into Christian association last month, six in our own school, and two in San Leandro, and one in the Mr. Mason school. This report I have written to you. I appear to be very happy. My heart is glad to see some of our country men, finding the Lord Jesus. When I first came to this country, I heard that five Chinese joined the Third Congregational Church. It was in the year 1872. But I did not think Jesus was a benefit to our souls. But now I know He is the true God. Because it was said, "Whosoever believeth in Him should not perish, but have eternal life." I hope that all our country men will try to learn it. But now I am going to tell you of our church members. How slowly they came from the year 1872 till August 1874. Only 31 of them believed in Christ. But from March 1875 until the present time we have received 39 to Christ; these in six month, more then in the last two years and half. Now our Christian young men are nearly 70, and 37 have joined the church already; 22 in Bethany church, 12 in Oakland First Cong. church, and three in San Leandro. I hope all our countrymen in California will find the living way soon. But in China those who live in the villages don't know Jesus, and never heard of Him. I am sorry I can not go home If I could fly, I would go home immediately, and tell how good and how kind Jesus is. Then I think they would all learn to love Him also. I hope God will send the Gospel there in the future. I want all our people in China to be Christian, and if our mothers and sisters and friends to get the key, so they will go to heaven when they die. I do not know how to correct. Please excuse these mistake in this letter.

Yours truly WONG SAM.

PRESBYTERIAN MISSIONS AMONG THE CHINESE IN CALIFORNIA.

Rev. Charles N. Fitch gives in the *N. Y. Observer*, some interesting facts respecting the Presbyterian missions on the Pacific Coast. He alludes to the difference between the methods as to language—the Presbyterian and ours. It may be as he says "difficult at this stage of progress to say which mode is based on the best idea," but we have as yet, seen no reason to question the wisdom of the use of the English tongue.

We here much of "John's" sly, "peculiar" ways, also of his aptness in trade and deftness in those kinds of handicraft which call for dogged patience and unquestioning devotion to details. Politically he desires only his rights. Privilege in the government he has no aspirations for. No Chinaman on the Pacific slope has ever applied for naturalization papers. It is not so much because John looks forward to his return to his native land, as that he has always been accustomed to having his politics looked after by the powers that be.

I am glad to learn that John gets better protection in San Francisco than formerly. A party of hoodlums—low, vile young fellows, who stand on street corners and chaff, stone and badger Chinamen for recreation—set upon one of them a few days since, going about his business. They carried it too far, however, for John's patience was shorter than usual, and he turned upon the rascals and shot one and struck another to the ground. Of course he was arrested, but the judge not only acquitted him, but sent the rest of his assailants, whom he had not finished, where they belong, to prison. Such combinations of pluck and justice will soon ensure John's entire safety.

The number of Chinese at present under Christian influence is about 2,000. The Presbyterian mission is the oldest. This mission has two Americans who speak the Cantonese dialect, lecturing, teaching and preaching in it. The evening that I visited the mission, the house was densely packed. I should say there were eight hundred Chinese, mostly young men, and invariably expressing interest in the services, which were conducted without sensational effort to excite wonder at the cost of solemnity. Printed hymns, part in English and part in Chinese, hung on the walls. My eyes beheld with astonishment the earnestness displayed by these naturally *un*demonstrative fellows. A half dozen good singers on the front seats led the rest, in either our language or their own, with an enthusiasm I was not prepared to see in a stolid Chinaman. I can't but think that there is soil worth cultivating beneath that rat-and-tan complexion—that sort of deceptive physiognomy which, when it smiles, seems to go through you like a steel blade. I am told that John, although hitherto undemonstrative, is capable of evincing real and abiding earnestness and some enthusiasm when the gospel comes to him, and that the hymns, "The old, old story," and the rites of the gospel, awake sincere emotion in breasts that before seemed callous to sympathetic appeals.

This mission has sixty-five active members. They are, as a rule, devoted, consistent and liberal. While their religion is not without emotion, as has been noticed above, it is found, however, that appeals to the judgment meet with better responses than to their sympathies. John is naturally cold and cynical, but withal liberal, not shutting up his "bowels of compassion" when seeing his "brother have need." Their contributions for benevolent objects will compare well with those of any other nationality.

There is one fundamental difference existing in the methods of managing the missions on the Pacific coast. The Presbyterians go upon the idea that the gospel will be better received by the Chinese if given in their own tongue. The Congregational mission teaches and preaches in English, on the idea that the Chinese dialect is barren of phrases suitable for transmitting the pure gospel to the mind of the "Celestial." Both missions prosper, however, about equally well, and it is difficult, at this stage of progress, to say which mode is based on the best idea....

Let me close this letter by adding a beautiful incident which happened last spring in connection with the Harvard Presbyterian mission Sunday school. It is the story of Lee Gim, a converted "Chinese." Lee Gim was a devoted member of Deacon Palmer's class in the Sunday school, and, as it was shown by his life, was one of the bravest soldiers of the Cross in the city of San Francisco. He had a brother in Philadelphia who he learned, greatly to his grief, was dissipated and wicked. Lee Gim determined to go to his brother and work for his reform. For this purpose he bade adieu to his teacher and class,—he had attached himself to all—made a brief talk to the school and prepared to take leave. But the floods delayed his start. He sickened, sank rapidly and found he must die. Fearing lest his old comrades might come

about him with their incantations and horrid rites to comfort his spirit, he begged to be borne into the mission room among his Christian friends, and permitted to die in their midst. It was granted the faithful, dying boy. God gave him his mind so clearly to the last, that he passed in through the gates singing the hymns he had loved in life, and the prayers of his friends comforted his vanishing spirit.

But the influence of Lee Gim's death was more powerful for good than his whole life had been. Eight of his friends were so affected by the strength and beauty of his devotion that they became converted, and wished to join the mission which could make their old comrade die so sweetly. I conversed with several of these converts, and was surprised at the simplicity of their faith, the good sense of their replies, their zeal in Bible reading, and singing, and their general bearing.

INDIANS.

GREEN BAY AGENCY, WIS.

From Jos. C. Bridgman, Agent.

Marked Improvement in Schools; Missionary work and Agriculture.

We can see a marked improvement in our scholars the past year. The young men and women who have attended our evening schools manifest an encouraging desire to learn.

Our missionary work presents some encouraging aspects. We have received about twenty-five into church membership during the year. Sabbath school, before morning service is well attended. We think there is some improvement in the manners and habits of the people; they dress better and have more self-respect.

In agriculture we see a decided advance; more acres of grain are planted and better cultivated; more than double, if not three times, the quantity of potatoes will be raised this year than in any former year. The people are more industrious, and an advance towards a higher state of civilization is perceptible. Intemperance is the great curse of this tribe—and it is to be regretted that there is not a law whereby an Indian found under the influence of liquor, could be arrested and confined until he would tell where the liquor was obtained. This plan would effectually stop the wicked traffic.

The head men of this tribe have repeatedly expressed the desire that a boarding school might be established among them.

The Menomonees are making obvious improvement in their habits and homes; they are building good houses, tilling their farms with commendable industry, and, as a general thing, are an honest people, quiet, well-disposed, and willing to work.

About one half of this tribe are Catholics and the remainder are Pagans who worship the great spirit, in medicine, dances, feasts, &c. A hopeful feature is, that having interested myself in their worship, and assured them of my respect for their desire to worship the Good Father of us all, and expressed, at the same time the wish that they would let me tell them of God, as we believe in him, they promise us a hearing.

In connection with the farmer whose whole heart goes out in earnest prayer to lift up these darkened ones, and an interpreter, we hope to present to them Jesus and His wonderful love, praying that God would glorify Himself in our trying to win souls to Him.

THE MENOMONEES.

From W. W. Wheeler, Farmer.

Mr. Wheeler adds some very encouraging statements as to the progress of the Menomonees in their agricultural and home life.

It is the universal testimony of the white people of this county who knew this tribe 25 years ago, that they have

made remarkable improvement within that time. Nearly every family lives in a tolerably comfortable log or frame house, and has its little farm cleared up, varying from one to forty acres and increasing every year. They take pride in making their houses look smooth and neat. There are about 20 yoke of oxen on the reservation owned by individuals, and a great many steers besides many pony teams.

Within a few years there has been a great work done in the way of temperance reform, so that I doubt whether a more temperate community of its size can be found in the State than this. This is partly no doubt, *but only partly*, because it has been made dangerous for white men to sell whiskey to them.

On the whole, one can but feel, on going over the reservation, and seeing their farms cleared and cultivated, good fences taking the place of brush ones, their neat and substantial frame and log houses, their good stoves and beds and chairs, and even sewing machines, their children as a general thing well clothed and going to school, that certainly the friend of the Indian has no occasion for discouragement, but many incentives to labor on in hope.

CHIPPEWAS OF LAKE SUPERIOR, WIS.

From Dr. Isaac L. Mahan, Agent.

Surveying and allotment of Lands—Its encouraging effect.

The principal business in addition to regular routine duties transacted at this agency during June and July, has been the surveying and allotting of lands to the Indians of Bad River Reservation. In company with the contractor and his assistants, the Agent visited the reserve early in June, examined the claims of those who desired to have allotments made, and set the surveyor to work running boundary lines for those found worthy to receive so. Lines have been walked over, Indians who were parties interested have been interrogated, the Government Farmer and Interpreter have given their time and attention to the work under the Agent's directions, and all pronounce the work well done.

It is very plain to be seen that the last two month's work has given new life to Indian civilization on this reserve. More care has been taken of their places. They have worked harder and seem more contented than ever before. We have had many more calls for houses, stoves, and household furniture than ever before, and all from the fact that the Indians have a claim upon a local habitation. I think I have never met a people who so universally appreciate a home as my Indians do. Now if they love their rude and miserably uncomfortable lodges, how much more will they love and appreciate a comfortable house with such home comforts as can be procured at small expense! This, in my opinion, is one of the chief ways of reaching the Indian heart, and causing him to turn from his roving life.

GRAND PORTAGE BANDS, NORTHERN MINN.

Supplies Furnished—Forest Fires—General improvement.

Dr. Mahan made a visit to these Bands in their distant reservation, bringing supplies. He gives an interesting sketch of their fight with forest fires, their success in garden culture and of the improvement of their homes.

Most of the month of August has been spent in preparing my report, and arranging office business, with a view to being absent on my usual rounds among my Indians, and in visiting the Grand Portage Bands on their Reservation in North Minnesota. I left Red Cliff, Wis., August 21st, met the Indians in council August 27th, and turned over to them the goods, furnished me by the Department. As you are aware, no attempt has been made to bring these

250 bands of Indians under the civilizing influence of the Government, through the labor of their own hands. It has been impossible to find any kind of labor for them to do, even though we had funds to do it with. They are so far North that they can be reached but once each year, and then it must be in the season of navigation. I have endeavored to bring them under our system of civilization through example and education. I have kept the best of employees on the Reserve, and the schools have been kept up during the whole year. They have had frequent letters of advice and council from this office. The teacher has been faithful, and encouraged them not only by example but by his word of advice, and they have wonderfully profited by it. Their gardens are well planted and worked.

The fires of midsummer that swept over the North-west extended to their Reservation, and fears were entertained that their houses on the Lake shore would be burned. The flames were stayed, however, through the combined efforts of every man, woman and child that could lift a hand. The fires were fought for two weeks, during which time many gardens were entirely destroyed. Potatoes just large enough to eat were scorched and burned till their growth was entirely destroyed. It being too late to replant, many will be entirely without them during the coming winter. They have had an unusually good year in sugar and rice, perhaps twice the quantity of those articles having been harvested this year. Those having gardens near the Lake shore have unusually good ones. I never ate better potatoes any where than these Indians furnished me on the visit. The lots and gardens have been fenced with the lumber I sent them last year. I observed neatness and cleanliness where two years ago I found filth and vermin. Many who wore long hair have abandoned this superstitious custom, and now wear their hair short. I am satisfied the Indians are trying to do the best they can, under the circumstances, to make their homes comfortable. They expected nothing from the Department this year, and when informed of the object of my visit, and that the Government was mindful of their condition and wants, their joy and happiness were unbounded.

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SISSETON AGENCY, D. T.

From J. G. Hamilton, Agent.

A Busy Season—Successful Harvesting—General Prosperity.

The records of this Agency for the months of July and August show an unusually large amount of work done both by employees and Indians.

The farmer has worked energetically and with marked success, to secure a sufficient quantity of hay to carry the stock on the Reservation through the winter, and prevent the recurrence of last winter's experience, viz: the starving to death of numbers of oxen. In addition to this the harvesting and stacking of grain has gone forward, and though two weeks of continuous rain have damaged the grain somewhat, yet the amount that is good is large. The appearance of grasshoppers during the harvesting season excited considerable alarm among the Indians, but by cutting the grain fields where they alighted, and burning the prairie, and stubble, we succeeded in driving them away without their doing any particular damage. Whether they deposited eggs during their stay here is not yet known.

The smith reports a busy month in his line of repairs, &c. The carpenter has had his time taken up with the making of doors, and framing for houses, together with keeping up repairs of wagons and other implements belonging to the Indians.

So far as working is concerned, the Indians during the present summer

have done exceedingly well, and the summary of the year's work will show considerable advancement made in agricultural pursuits.

COMMUNICATION.

WHY IS IT?

BY COL. C. G. BAYLOR.

Negro emancipation in the British West Indies proved a failure. The liberated slave in that instance relapsed into degrading sloth, if not into absolute barbarism. He evinced no interest in his own mental improvement or physical well being. He neglected his children and permitted them to grow up in ignorance and habits of indolence. The consequences of such a "relapse" could be easily foreseen. The colored population of the British West Indies under the policy of emancipation, declined. Licentiousness and superstition rapidly developed in the most revolting forms. The soil brought forth thistles and briars. Islands that once produced annual crops of great value, became a burden to the State. All forms of industry perished.

This deplorable result was heralded throughout the world as proof conclusive that the negro's normal condition was that of subordination in some form to a superior race which could direct and govern him wisely for his own good. Carlyle and other English writers, called the negro a child man. The bustling, driving North-men of the United States called him an idler. The haughty Southerner called him a monkey.

The failure of negro emancipation in the British West Indies did not affect the negro alone. The adherents of despotism everywhere recognized in this failure the vindication of the divine right of the strong to govern the weak. Negro slavery was declared by these advocates of despotism to be negro government. They affirmed that "slavery" was a misnomer of the wise and humane principle which deprived men of a certain amount of natural right, in order to promote the safety and general prosperity and good order of society. And so the story of the failure of negro emancipation in the British West Indies was told in every palace of Europe and upon every slave plantation in the United States, and the upholders of wrong were strengthened by it, and the hearts of those who hoping against hope still believed in the cause of God and humanity, sunk within them beyond the redeeming power of hope.

Thus stood the account against human aspiration, until the great civil war in America once more brought the negro question before the civilized world. It was brought before the world in this instance upon a huge scale. Nearly five millions of negroes were suddenly emancipated—turned loose as it were upon the community. This horde of ignorant, degraded blacks represented the same men and women whose liberation from bondage proved such a curse to the British West Indies. The climatic, industrial and social conditions involved in this new experiment were similar to those which existed in the West Indies when England tried the experiment of free negro labor there. That is, the Southern States are essentially tropical or inter-tropical. Life-needs in these States are few and simple and easily supplied. In the Gulf States, especially, nature does the most, if not all, the work, needed to supply a savage (white or black) with the absolute necessaries of a semi-civilized existence. The white or cultured population of the South, corresponded with that, which represented the master class in the British West Indies.

After ten years experiment of negro emancipation under these conditions in the United States, what are the re-

sults? The results of the experiment in our case are exactly the opposite of the results produced under monarchical auspices in the British West Indies. The negro in America has proven neither an idler nor a child-man. He has developed a manly self-respect. As to his industry, we have only to point to the agricultural products of the South—to the work the negro is doing every where and in every industrial calling. He manifests an interest in the education and culture of his children. The negro population of the South, shows, according to the United States census, a steady increase. Christian marriages are increasing; Christian homes are multiplying. The school-house is being reared every where by black hands, and this same school-house is being filled with black children. The house of God goes alon; with this wonderful industrial and educational development among the emancipated people of the South. The late Slave States of the American Union, unlike the British West Indies, are more productive and prosperous than they ever were under slavery.

These facts and the contrast which they present to those produced by negro emancipation in the British West Indies, are startling and significant.

What has worked out these marvellous results in America? There can be but one answer to this question. Under the aristocratic social system of England, the liberated slave became simply a subject of the Crown and the menial of the white man. The West India negro necessarily represented the lowest stratification of a down trodden disfranchised peasantry. He was in the political world a serf—in the social world the lowest of the low. Without hope to stimulate to exertion, without a single right calculated to inspire self-respect or impel to exertion, the West India negro sank naturally into sloth, indifference and degradation. The same man under republican auspices rose in the scale of life, simply because freedom in our case made him a man. In America, political equality crowned liberty, and thus the uplifting and dignifying influences of American citizenship completed the work of emancipation.

There are those who are blind to the facts above set forth. There are others who can never comprehend them. There are others, again, who should comprehend them, who manifest a strange indifference to them. But the time is opportune for considering the work which the ballot to the black man has done in America; or rather *the work which the negro has done for the ballot.* If the ballot has lifted the negro, the negro has, through the ballot, vindicated beyond all further question the vitality and integrity of republican institutions. Because, whereas negro slavery was in its last analysis the vindication of the cause of despotism over all men everywhere, so is the triumph of republican institutions through the poor and ignorant negro slave of America the final triumphant vindication of the right of these institutions to bless all men every where.

How many a noble ship which has braved the storms and perils of a long voyage, finds wreck at the end of the voyage and with land clearly in view! How many human souls have experienced this disaster at the end of the voyage of life, after having passed safely through its severest storms and sufferings and trials! And so it appears is to be the case with the cause of negro emancipation in America! The voyage in this case is almost ended. The land of promise, so long waited and prayed for, is clearly in view. In this auspicious hour, the proposition is made to arrest the republican work at the South and remand the negro to political serfdom as the social menial of his former master. It is proposed to abandon the

principles of the American experiment and substitute for them the aristocratic policy adopted in the British West Indies. The political drift of the country indicates that this policy is likely to be adopted. Before it is, let those at the South who are interested in the industrial welfare of their section pause and reflect upon the certain industrial consequences which will follow this change of policy. The negro in America will not work under political serfdom as the social menial of the white man. He will become here what he became under the same system in the British West Indies. This evil cannot be remedied by labor laws, by penal servitude or any other form of subordination which the art of man can devise. There can be no middle ground between slavery and citizenship. The North should also pause before consummating this fatal policy. The North is interested in making final and secure the great republican experiment involved in the emancipation and enfranchisement of the negro slave of the South. That experiment means everything for Protestant America. It is the test not only of the integrity of emancipation but it is also the test of the integrity of republican institutions. In this case the cause of the negro is the cause of the republic. They must stand or fall together.

It only remains to make good this citizenship policy in the uplifting of the emancipated race of the South, in order to bless the South—both races sharing in the blessing—and to pour the life blood of prosperity through every commercial and industrial ramification of the nation. To make good this work, education must be engrafted on citizenship. This educational policy must not be for a race of child-men or political serfs, but for a race of men worthy of being American citizens. What the character of such an education should be, it is surely needless to discuss among intelligent self-respecting Northerners.

CASTE; THE SOURCE OF TROUBLE IN THE SOUTH.

By a Southern Resident.

The real cause of all the trouble here, is, that the South has taken a position on the race question, or more definitely, on the negro question, that is entirely incompatible with the nature and workings, and the whole spirit of Christian institutions. The enlightened Christian sentiment, not only of the North, but of all Christendom, in accordance with the emphatic teachings of Christ, condemns the exclusion of the colored race from the fullest and freest enjoyment of all the privileges of the Christian sanctuary. To shut the door of the church and Sabbath-school, where the whites worship, against "The least of my brethren," even though he or she be black, is so manifestly shutting that same door against Christ himself, that the enlightened conscience of Christendom revolts at it. Now the position of the South on this specific subject or rather upon the principle which it involves, is one of unreasoning, passionate and contemptuous hostility. The Christian world needs not to be told at this day, that caste is utterly repugnant to the whole spirit and nature and design of the Gospel. Yet this is precisely the disturbing element in the Southern body politic. Caste is unreasoning, proud, contemptuous, and murderous. In obedience to its behests, the press of the South demanded the exclusion of all the white friends of negro suffrage, &c., from all the courtesies and even the common humanities of life. "'Don't speak to those on the streets, don't give them a cup of water when sick, don't give them Christian burial when dead,' said a leading Journal, and nearly all others responded—amen; and many a life has been a victim to this horrid spirit. There has been great improvement since that day, in the tone and manners of the press, but the change has not reached the *radical* evil.

In a word, the conflict in the South, is with the principles and government of Him who extends all the blessings of his salvation including its earthly incidents and privileges, alike to rich and poor, exalted and humble, white and colored.

This abnormal relation of the two races here, as above described, is not only destructive of all the true amenities and reciprocities of Christian intercourse, but it is at war with all the conditions of common prosperity and thrift. It prevents efficient coöperation between the races, and doubles the ordinary expenses of all public institutions and means of accommodation, when the people are scarcely able to provide for one set. The old and profoundly true motto, "In union there is strength" for all enterprises, here finds all the conditions for its practical workings entirely disregarded or abolished. The people of the South imagine a vain thing, when they set themselves against the decrees of Jehovah Jesus, who has especially made our treatment of the least of his redeemed children the test of our fidelity to Him and his government. And is not his government the most *real* of all things?

Shall we ever have peace in the South, and cordial intercourse with the Christians of the North, so long as the requirements of this spirit of caste are thrust forward in the intercourse and Christian labors of the two sections? It seems to me very important that Christians North should distinguish the real source of our troubles here and should place themselves squarely on the right side of the question involved.

MISCELLANEOUS.

From Harper's Monthly.

THE FIRST CENTURY OF THE REPUBLIC.

By Rev. T. D. Woolsey, D.D.

(AN EXTRACT.)

The war had its course. At its close the problems offering themselves for solution were nearly as grave as the problem with which it began, and more difficult. The Union had been saved at the cost of overthrowing society at the South, and now the question of reconstruction came before the country under conditions which demanded the highest wisdom and moderation. A new race was called into political existence: the slaves had been turned into freemen. What was to be their political status? If they should have no voice in public affairs—if they, while acquiring civil rights, should stand by and see the most ignorant of the whites voting and determining State politics and making constitutions, what would be their security for the future? If, on the other hand, political power were given to all indiscriminately, blacks and whites, the evil might be as great. What a strange state of things to bestow the franchise on immense multitudes who had not the knowledge requisite to vote intelligently for the lowest local magistrates, who could be combined into a party which black or white demagogues could mould and guide according to their will, and against whom it might be necessary for the whites to form an opposite combination in order to save themselves from ruin! Never, perhaps, since the world began was there such a dreadful alternative on so large a scale. Above all was this true in those States where the numbers of the races were nearly equal, or where the blacks were even in a majority. We regard the Fifteenth Article of the Amendments as most just and desirable, namely, that rights shall not be abridged on accont of "race, color, or previous condition of servitude;" but in the constitutions of the restored States, and by the Fourteenth Amendment, universal suffrage in its worst shape, with its worst consequences, is fastened, perhaps necessarily, but unfortunately, on these restored republics.

This condition of things is now one of the worst evils that we suffer. We concede that it may have been neces-

sary, but that does not take from the dangers which attend upon it. We will look at some of these dangers, disclaiming most solemnly all party motives or wishes in what we are to say. The greatest of them all is that the two races, through the States where slavery formerly existed, will be separated by party lines, and will look on one another with reciprocal distrust. Sectional differences are bad enough, as we have found in our past history, even when able men managed the parties; but differences of race, intensified by the jealousies and distrusts of politics, are tenfold worse. In the present case they tend to increase in intensity and bitterness, because the ignorant mass that has just been rescued from slavery must fall under the influence of fear of what will happen if the management of State affairs passes over permanently into the hands of their adversaries. They feel their weakness; they have inferior power of combination; they have small means of self-protection. They are also to a considerable extent under the influence of cunning leaders who seem to have unlimited power of acting on their fears. Brawls will unavoidably break out in many neighborhoods, which will grow into feuds and local quarrels, and will in report be magnified or extenuated, as it may happen, in their importance, so that the country will not know what to believe or disbelieve in regard to them. As for the blame to be imputed to the one or to the other side, that is a small matter. We do not believe that the colored race or their leaders of like origin would be or have been the first to encroach on the rights of the white race. And we wish that one could not believe that there has been a policy of understanding on the part of many leading whites in some of the States in question to the effect that the colored people must be prevented by terrorism from enjoying the benefits granted to them in the new amendments. But the evils to which we refer lie outside of the immediate occasions of strife between the races; it will reach beyond existing parties. How can there be harmony between them under any future division of parties, when, in addition to difference of race, distrust, suspicion, past feuds and antagonisms, will continually foment disquiet? If it be said that unprincipled whites are corrupting the blacks and poisoning their minds, it may be very true, but how is the nuisance to be abated? Will not the eagles be gathered together where the carcass is? In brief, the cause of all that has taken place or is to be apprehended lies not in particular or local provocations, nor in the leaders of to-day, nor in the imbittering of a most mild and inoffensive race by the war, but it is one that is likely to last as long as measures, now never to be set aside, shall have run their course and borne their fruits. "The end is not yet."

AFRICA.

Signs of progress in Egypt—Education spreading.

Benighted Africa has so few signs of progress that we are glad to glean the favorable items that fall in our way in regard to any portion of it.

From the N. Y. Tribune.

Extract from the letter of an Occasional Correspondent.

Education is now receiving great attention in Egypt. The present Khedive has a great many difficult problems to solve before he raises his people to the level of modern civilized nations. One is to supply his country with the means of rapid intercommunication, in which would be included facilities for reaching markets. This is being provided for in the large number of railroads that are being built. Americans residing here say that Egypt is better supplied with railroad communications than almost any other country. Another difficult problem is to change the oriental character of his large cities and towns. In this direction gardens are being laid

out, streets opened, fine public buildings are being erected, and trees planted, all in true Napoleonic style. Another problem was the matter of education, and the change that has already been brought about in this respect can almost be termed the revival of learning in Egypt. It is now a law of the land that every soldier that enters the army must learn to read and write. The officers also must learn some foreign language—either English or French. But the soldiers learn to read and write in Arabic. It is not uncommon to see 5,000 soldiers studying at once. They are taught by their officers. The pay of a soldier is very small. He receives 50 cents a month, and after a while about $1 a month. But he is well clothed and well fed, and certainly taught to read and write if he does not know how when he enters the service. Besides, a great deal of attention is paid now to the education of girls. The Khedive's mother supports a school where 300 girls are being educated. Then there are a great many schools besides this, well provided with teachers, expressly for training girls and young women. As Mr. Beardsley, the American Consul, expressed it, there is a perfect mania here at present for education. This is one of the most hopeful signs in Egypt.

OUR SUNDAY-SCHOOL LETTER.

To be read to the School and in the Missionary Concert.

[ORIGINAL.]

From Miss Henrietta Matson, Nashville, Tenn.

Miss Matson, who sends these reminiscences of seven years ago, was once for a short time a Missionary in Africa—but has been for several years past a teacher in Fisk University, Nashville, Tenn.

Dear Children,

Several years ago, I taught a school composed of eighty little girls; not a boy among them, and not a girl more than twelve years old. My school room was a long, low, dingy building, once used for the soldiers, who fought for our country. The roof was all smoked up, and when it rained the water came down upon us through the leaky roof, while there were such great cracks in the floor, that I sometimes feared I might lose some of my little girls down through them. Once I remembered it snowed, and was bitterly cold for this sunny South, and many of my little girls got to crying with the cold, so that I sent them all home, who could go, and took some of the very little ones to my own room, where I made a warm fire. This does not seem a pleasing picture to you, dear children, who are used to beautiful school rooms, always warm and comfortable; but as visions of that old dark room, filled with its eighty little occupants come back to me, I am always glad. I love to remember each one—Nellie with quick bright eyes and dark cheek, who came so ragged that I kept a "missionary apron" to put on her when extra needy—Crudy with such a black, shining face, and eyes full of untold mischief—then little Katie, fair as any child in your Sabbath school, with long curling hair of silky softness, who seemed never to have known a father's or a mother's care; and dear little Lena, whom God took to live with Him, because life for her here was so hard and full of sorrow, the angels came for her one cold night, as she lay on the floor, alone, and sick, and uncared for. I loved them all, bad and good, but I had not before known much about little children, and though I knew that Jesus when upon earth laid His loving hands upon their heads in blessing, yet I did not know how wonderfully the Gospel of our Lord and Saviour was adapted to them. So it was with some trembling that one Monday morning I told them we would have a children's prayer meeting on the following

Friday, and that during the week we must each ask Jesus to come to the meeting. When Friday came, I said I would excuse any who did not wish to remain, but every child sat quietly in her seat, and the solemn hush that pervaded the room, as I talked to them of Jesus, showed that He himself had accepted the invitation that we had been giving Him to come to our prayer-meeting. At that meeting, one little girl gave her heart to Jesus, and the light of heaven rested upon her face. This was the first of many children's prayer meetings held in that cheerless room—no longer cheerless, for every day Jesus was there brightening it with His presence. Not only was he present in the prayer meeting, but all day, in lessons, and during the play hour, when their childish voices rang out clear and sweet. It was not long before a large number of these little girls professed to love Jesus, and the prayer meeting became a place that every child loved. But seven years have passed since then, and God has given me something to do elsewhere, while those little girls have been coming into womanhood. How many times have I asked Jesus to "keep them" as His own. Just how many have held steadfastly on in the Christian way, eternity alone will reveal, but of some of them I know as bearing the fruits of a Christian life, and still walking in the love of Jesus.

Children, that winter, spent in that dismal old barracks, taught me that none are too young to give to Jesus their hearts and lives; that it is better to become His disciples in the early years of childhood than to wait till sin has hardened the heart and driven you farther from God.

POETRY.

HYMN.

BY ALICE CARY.

EACH fearful storm that o'er us rolls,
Each path of peril trod,
Is but a means whereby our souls
Acquaint themselves with God.

Our want and weakness, shame and sin,
His pitying kindness prove,
And all our lives are folded in
The mystery of his love.

The grassy land, the flowering trees,
The waters, wild and dim,—
These are the clouds of witnesses
That testify of Him.

His sun is shining, sure and fast,
O'er all our nights of dread;
Our darkness by his light at last
Shall be interpreted.

No promise shall He fail to keep
Until we see his face;
E'en death is but a tender sleep
In the eternal race.

Time's empty shadow cheats our eyes,
But all the heavens declare
The substance of the things we prize
Is there, and only there.

Christian Banner.

FAMILY CIRCLE.

A CHILD'S SERMON.

"Limpy, Limpy! go home, or you'll lose your supper."

A lame man, who was walking slowly with staggering steps, leaned upon his cane, and looked around to see who thus addressed him.

But no one was in sight; and, muttering an oath, he shuffled on. Again he heard the same words, and this time was quite sure they were spoken by some one in the field, from which he was separated by a high wall, and he made his way towards it. Very angry was he; and he shouted, "Who calls me names? I won't be called names by anybody."

"Please, sir, I'm sorry if anybody calls you names," said a child; and, recognizing the voice, he was more angry than before.

"Then what do you do it for?" he growled, raising his hand as if to strike the beautiful child, who looked wonderingly into his face.

"I, sir? I wouldn't call you names for any thing. Did you think I would?" And little May Bemis went nearer to her companion.

"I didn't hear anybody speak to you."

"I did. Somebody called me Limpy."

"Why, that's my lame chicken. I call him Limpy. I was trying to drive him home. He runs away ever so much, for all he's so lame. Please sir, ain't you Mr. French?"

"Yes," replied the man, although he could hardly remember when he had been addressed as mister. "What of it?"

"I've seen a lame man go by Aunt Mary's, and I thought 'twas you. Aunt Mary said you used to be just as straight as brother Harry. Please, sir, I'm sorry you're lame."

"I expect I am too. But then it don't make much difference to me."

"Why don't it?" asked May Bemis

"Please, sir, Aunt Mary said you would be a good man if you did'nt drink rum." And now a tiny hand rested on the poor man's arm. "Please, sir, don't drink any more. I wouldn't if I was you: you won't, will you!"

"What do you care, child? I'm nothing to you."

This was not an encouraging reply; but May was so much in earnest, that she did not mind it, as she said sweetly, "I want you to be good, so that God will take you up to heaven when you die. Don't you want to go there?"

"Yes, child, I want to go there." And the hardened heart grew tender. "I didn't know that anybody cared for Tom French; but perhaps God hasn't forgotten me, after all. I'll think of what you've said."

He did think of it. Many a sermon he had heard, yet none like this; and, when May Bemis grew to womanhood, she knew that an old man had died blessing her name.—*Vermont Chronicle.*

THE ROLL-CALL IN HEAVEN.

After one of the great battles of the last war the hospital tents had been filling up fast as the wounded men had been brought in to the rear, and among the last received was a young soldier who was mortally wounded. He was taken from the stretcher and laid upon the floor of the tent, unable to move or to speak.

The busy surgeons had been on their rounds of duty, and for a moment all was quiet, while many a loved one lay sleeping the last sleep in the silent moonlight. Suddenly the quiet was broken by the clear, distinct voice of the dying soldier—"*Here.*" The surgeon hastened to his side, and stooping down asked him what he wanted, supposing he had called him.

"Nothing," said he; "they are calling the roll in heaven, and I was answering to my name." He turned his head, and was gone to answer the great roll-call.

Are you a soldier of the cross? When duty calls you, are you answering "here" to its call? The name of every servant of Jesus is written in the Lamb's book of life, and the time is coming when the roll will be called. The roll-call of duty must be answered here, to entitle us to the glorious privilege of answering "here" when the names of God's faithful ones shall be called hereafter.

S. S. Advocate.

There is nothing purer than honesty, nothing sweeter than charity, nothing warmer than love, nothing brighter than virtue, and nothing more steadfast than faith. These united in one mind form the purest, the sweetest, the richest, the brightest, and most steadfast happiness.

LETTERS FROM OLD FRIENDS.

From a Devoted and Venerable Missionary.

KOBE, JAPAN, Aug. 13, 1875.

Dear Sir, I receive the "American Missionary" regularly; and always read it with deep and sometimes with painful interest. The number for July excited in me strongly, both pleasure and pain.

The account of the wonderful revival in your school at Memphis, must, I think, give great joy to every Christian who reads and believes it. A similar work, extended throughout the South, will reconstruct Society on a solid foundation. Some remarks in the July "Missionary" fix deeply the impression that the *nation*, owing to the condition of the South, is *still in danger*.

Although my lot, and that of my children, is cast among the heathen, I cannot avoid the feeling, that the most imperative duty of Christians in the United States is to enlighten, and evangelize those, who, in a measure through their own (the Christian's) fault, are perishing for lack of knowledge.

I rejoice to say, that I have met here, from the South, some apparently very worthy missionaries, on their way to and from China. Hence, I indulge the hope, that ere long, Southern Christians will render efficient aid in evangelizing the colored people. I can hardly refrain from writing a long letter in regard to your good work. But the great need of the American Missionary Association just now seems to be funds. Accept, therefore, for the use of the Society, the accompanying trifle, $10, with the earnest wish that I could increase it ten thousand fold.

I often pray the blessed Saviour, that He would open the hearts and purses of prosperous Christians for the relief of their poor, perishing neighbors, and that He would incline the rulers, both State and National, to enact good laws for the equal benefit of all; and I trust He will yet do it. Let us "attempt great things, and expect great things."

The Lord is doing marvellous things in our day. He says, "Call upon Me, and I will answer thee, and show thee great and mighty things, which thou knowest not." This is truly a grand and awful time.

The blessing on the labors of pious females and laymen in the United States, in Europe, and also in heathen lands, seems to say that a new era has just opened before us.

Yours in the Gospel,

P. J. GULICK.

From an Aged and Infirm Friend.

I received some time since your pressing call for funds to relieve our society from debt. I wish I had the means to cancel the whole of it. Most willingly I would do it, but, alas, I am poor. I had to cut down my donation this year to ten dollars; it had been twenty a year, and it grieved me sorely.

I was confined to the house all last winter. This summer I can walk about a little and work a little, but not much. My wife and I number about 153 years and are very infirm. If our years should be lengthened to four score each, our means of support would fall short. I pray the Lord to open the hearts of those who have the means to give freely. It almost seems to me the fate of our country hangs on the support given to the American Missionary Association, and the welfare of the church, too.

I enclose five dollars.

Another Cheering Letter.

Within I send you $30 to help instruct those poor ignorant blacks of the South, that they may know the truth, and that the truth may make them free, and *if the Son make them free they shall be free indeed*. Keep up good courage, brother. If "it is darkest just before day," our great Joshua will certainly appear, and lead his people into the promised land.

RECEIPTS

FOR SEPTEMBER, 1875.

MAINE, $243.72.

Bangor. First Cong. Ch 41 75
Brewer. First Cong. Ch. $8.66, and Sab. Sch. $3 21, ... 11 87
Dennysville. Peter E. Vose 10 00
Ellsworth. Mrs. L. T. Phelps $10., Miss L. L. Phelps $2. ..... 12 00
Limington. Cong. Ch. $7., Rev. R. D. Osgood $7.50 ..... 14 50
Machias. "Machias," 10 00
Monson. Mrs. Isaac Tyler $6.50, "A Friend" $5., Others $1. ..... 12 50
North Bridgeton. Cong. Ch. and Soc. 5 00
Portland. High St. Cong. Ch. $100. "A Friend in Williston Ch." $2. ..... 102 00
Sangerville. Dea. H. L. D. 1 00
Waterford. Cong. Ch. and Soc. $18. and Sab. Sch. $5 10. ..... 23 10

NEW HAMPSHIRE, $355.21.

Campton. Dea. W. G. B. 1 00
Canterbury. Cong. Ch. and Soc. 7 42
Claremont. Cong. Sab. Sch. 20 00
Exeter. "A Friend" 10 00
Franconia. Miss S. S. Tappan 5 00
Goffstown. Rev. A. M. 1 00
Keene. First Cong. Ch. and Soc 136 00
Lancaster. Cong. Ch. and Soc. 22 24
Manchester. Book sold. 1 20
North Conway. Rev. S. G. Norcross 5 00
Pelham. Cong. Ch. and Soc. 41 35
Plainfield. Ladies of Cong. Ch. by Miss M. M. Stevens 20 00
Plaistow. Mrs. Betsey Bartlett 50 00
West Campton. T. J. Sanborn 5 00
——— "A friend in N. B." 50 00

VERMONT, $1,055.04.

Bellows Falls. "A Friend" 6 00
Bradford. Rev. S. McKeen 10 00
Burlington. James D. Duncan 25 00
Cambridge. Dea. Solomon Montague 10 00
Cornwall. By Rev. S. W. M. 1 00
Cornwall Cong. Ch. and Soc. $49.20 and Sab. Sch. $18.21, ack. incorrectly in the Sept. No. from Cromwall.
Craftsbury. Cong. Ch. and Soc. 26 00
Enosburgh. Cong. Ch. 40 25
Granby and Victory. Cong. Ch. 4 50
Guildhall. Mrs. C. E. Benton $2., Chas. Keith $1.50, G. H. and Mrs. N. B. B. $1. ea., A. D. B. 25c. 5 75
Jericho. C. M. Spaulding $10., A. C. Spaulding $5., E. J. Spaulding and Nellie M. Spaulding $3. ea. 21 00
Ludlow. Cong. Ch. and Soc. 12 53
Lunenburg. Cong. Ch. and Soc. 4 17
Newport. Cong. Ch. and Soc. 32 30
Pawlet. "A Friend" 10 00
Rockland. Cong. Ch. and Soc. 100 00
Rupert. G. S. H. 1 00
Saint Johnsbury. South Cong. Ch. 101 15
South Wardsboro. Rev. E. F. E. 25
Springfield. ESTATE of Miss Mary Barrett by Geo. P. Haywood, Ex. 500 00
Swanton. Cong. Ch. and Soc. $26 14, Harry Smith $5. ..... 31 14
West Dover. Cong. Ch. and Soc. 5 25
Westford. Cong. Ch. and Soc. 10 00
West Fairlee. Cong. Ch. and Soc. 15 00
West Randolph. Mary A. and Susan E. Albin $6., Mrs. S. Wheeler $1.75. ..... 7 75
Wilmington. Cong. Ch. 15 00
——— "A Friend" 60 00

MASSACHUSETTS, $4,258.94.

Ashfield. G. B. H. 1 00
Athol Depot. E. D. 1 00
Attleborough. First Cong. Sab. Sch. 18 24
Ayer. Mrs. John Ayer, *for a Teacher* 30 00
Bernardston. Orthodox Sab. Sch. 17 75
Blackstone. Cong. Ch. 13 56
Boston. J. W. Field $200., Union Ch. and Soc. $43.97, "H. B. H." $15. ..... 258 97
Bradford. Cong. Ch. and Soc. 39 95
Brimfield. Mrs. P. C. Browning 5 00
Cambridgeport. Prospect St. Church 102 96
Charles River Village. Mrs. C. Kilmer, Bdl. of C. 1 00
Charlestown. Winthrop Ch. 94 00
Charlton. Clarissa W. Case 5 00
Cohasset. Second Cong. Sab. Sch. 9 37
Coleraine. Cong. Ch. and Soc. 9 00
Danvers. Maple St. Cong. Ch. $147., and Sab. Sch. $25. ..... 172 00
Dorchester. Second Cong. Ch. and Soc., in part, $258 65. Village Cong. Ch. $28.93. 287 58
Douglass. First Cong. Ch. and Soc. 5 00
Dover. Second Cong. Ch. and Soc., Bbl. of C. 1 00
East Hampton. Mrs. E. G. Williston $100. Payson Cong. Sab. Sch. $100. ..... 200 00
Florence. Col. Thomas Pomeroy 50 00
Foxborough. ESTATE of Martha T. Grover by S. Payson Hodges, Ex. $500., Cong. Ch. and Soc. $55 81. ..... 555 81
Framingham. Mrs. E. H. 1 00
Georgetown. Samuel Plummer 5 00
Gilbertville. Cong. Ch. and Soc. 5 25
Great Barrington. Levi S. Bailey 10 00
Greenfield. Second Cong. Ch. and Soc. $74.35, Mrs. M. N. $1. ..... 75 35
Groton. Cong. Ch. and Soc. $37.88, "Mrs. M. M. S. S." $10. ..... 47 88
Hardwick. Cong. Ch. and Soc. 13 13
Haverhill. Gyles Merrill $50., Rev. E. W. Allen $5. ..... 55 00
Hopkinton. First Cong. Sab. Sch. 38 00
Hyde Park. Cong. Ch. and Soc. 31 87
Indian Orchard. Cong. Ch. 3 00
Lancaster. Cong. Ch. and Soc. $15 25, Loring Lothrop $5 ..... 20 25
Lowell. ESTATE of Col. S. W. Stickney 500 00
Medford. Mystic Cong. Ch. and Soc. 142 76
Middleborough. First Ch. and Soc. 7 75
Monson. Cong. Ch. and Soc. 100 00
Montague. Cong. Ch. and Soc. 56 83
Monterey. Cong. Ch. 28 25
New Bedford. Trin. Cong. Ch. 68 41
Newbury. "A Friend" 100 00
Newburyport. Mrs. Sarah W. Hale, *for Debt* 100 00
Newton. Elliot Ch. (Miss. Concert) 61 11
Northampton. Mrs. S. S. Sanderson and A. D. S. $5. ea. 10 00
North Andover. Cong. Ch. and Soc. 50 00
Northborough. Evan. Ch. and Soc. $103.50 Cong. Ch. and Soc. $1.50. ..... 105 00
Northfield. Cong. Ch. and Soc. 18 93
North Weymouth. Rev. L. B. Voorhees 5 00
Norton. Mrs. E. G. A 60
Orange. Cong. Ch. and Soc. 30 90
Palmer. Second Cong. Ch. 8 94
Pepperell. Cong. Ch. and Soc 19 00
Petersham. Cong. Ch. and Soc. ($10. of which from Chas. Brewer) 33 58
Rehoboth. "Friends" 5 00
Rowley. Cong. Ch. and Soc. 5 80
Salem. J. H. Towne, *for Church, Golding's Grove, Ga.* 10 00
Shelburne. First Cong. Ch. $215.17, Dea. David Fisk, $50. ..... 265 17
Shutesbury. Mrs. B. Winter $5., Cong Ch. and Soc. $2.50. ..... 7 50
South Abington. Cong. Ch. and Soc. ($30. of which from O. G. Healy to const. FLORENCE BURNS, L. M.) 46 65
South Acton. Mrs. A. Hayward 2 15
Springfield. First Cong. Ch. and Soc. 44 68
Sunderland. Cong. Ch. to const. ALANSON HUBBARD, L. M. 39 65
Ware. "A Friend" 10 00
Watertown. Mrs. L. S. and Mrs. H. W. O. 50c. ea. 1 20
Waverly. Cong. Sab. Sch., *for a student Atlanta U.* 12 50
West Brookfield. David S. and Anna Stebbins. 11 00
West Duxbury. Mrs. A. P. Holmes 2 00

Westfield. Second Cong. Ch..... 17 57
West Hampton. Joel Cook..... 5 00
West Newton. Second Cong. Ch. and Soc. 103 15
West Roxbury. "A Friend in So. Evan. Ch."..... 10 00
Winchendon. First Cong. Sab. Sch..... 20 00
Worcester. S. W. K..... 1 00
—— "A Friend"..... 10 00

RHODE ISLAND, $49.30.

Bristol. Cong. Ch. and Soc..... 41 30
Little Compton. Ezra Wilbur and James I. Bailey $2.ea. O.W.S.and G.A.G.$1.ea. 6 00
Providence. P. M. Edwards..... 2 00

CONNECTICUT, $2,271.78.

Ansonia. First Cong. Ch. and Soc..... 43 80
Bantam Falls. Eliada Kilbourn..... 5 00
Burrville. Henry Colt..... 10 00
Clinton. Miss N. Stanton..... 10 00
Cromwell. Cong. Ch..... 47 10
East Hartford. Abraham Williams $30. to const. EDWARD A. WILLIAMS, L. M. "A Friend" $20..... 50 00
East Windsor. First Cong. Ch..... 2 30
Ellsworth. Cong Ch..... 10 00
Farmington Henry D. Hawley..... 300 00
Guilford. First Cong. Ch. and Soc..... 20 00
Greenwich. Mrs. C. V. Mead..... 5 00
Hanover. Cong. Ch and Soc..... 45 00
Hartford. Mrs. Ellery Hills $200. and Elizabeth Coolidge $50., ($180. *of which for Debt*) "A Sister, by E." $25..... 275 00
Harwinton. F. S. Catlin..... 20 00
Hockanum. M. Roberts..... 10 00
Hotchkissville. "A Friend"..... 20 00
Lakeville. Mrs. M. H. Williams, $20. "T. L." $10..... 30 00
Lebanon. ESTATE of Timothy E. Metcalf by O. E. Pettis..... 100 00
Lyme. MRS. S. H. SILL bal. to const. herself L M..... 10 00
Middlefield. ESTATE of Mrs. Alma Lyman, by Mrs. Sarah L. Dickinson, Ex..... 281 93
Middletown. Miss L. C. Birdsey..... 5 00
New Britain Mrs. Horace Wells $20. and L. S. Wells $10. *for scholarships, Straight U.* Mrs. Horace Wells $5. *for Debt*..... 35 00
New Haven. First Cong. Ch. $109.56, Rev. W. Patton D. D. $50., to const. REV. WM. T. CABB, L. M. Alfred Walker $20., "A member of First Ch." $10., "A Lady Friend" $5., "A Friend" $5..... 199 56
Norfolk. John R. Lee M. D. to const. Miss ELIZABETH C. GAYLORD, L. M..... 50 00
North Greenwich. "A Friend"..... 100 00
Norwich Town. First Cong. Ch., ad'l..... 10 00
Old Saybrook. Cong. Ch..... 20 00
Putnam. Second Cong. Ch..... 17 05
Rockville. Second Cong. Soc. *for Chapel, Savannah, Ga*..... 25 00
Southbury. Cong. Ch..... 15 60
South Norwalk. Cong. Sab. Sch..... 100 00
Stonington. Second Cong. Ch..... 70 00
Terryville. C. R. Williams $5., Books sold $6..... 11 00
Thomaston. Cong. Ch..... 54 80
Union. Mrs. Julia A. Walker..... 15 00
Wallingford. Cong. Ch. and Soc..... 40 25
Watertown. Cong. Ch. $34.70, C. N. A. $1., 35 70
West Meriden. Eber S. Hotchkiss ($30. of which to const. REV. ALFRED H. HALL, L. M.) $50.,—Edmund Tuttle $5. *for Ch., Golding's Grove, Ga*..... 55 00
West Winsted. Second Cong. Ch..... 18 50
Westville. Cong. Ch. and Soc..... 26 90
Windham. First Cong. Soc..... 37 29
—— "Friends," to const. MARSHAL PORTER, L. M..... 35 00

NEW YORK, $696.00.

Auburn. S. C. H..... 1 00
Ballston Spa. Miss Olive Gilbert and Nellie Whiting, $2.50 ea..... 5 00
Brooklyn. H. H. Post $10., Mrs. Lucy Thurber $5..... 15 00
Canandaigua. "Friends"..... 12 00
Clayton. D. C. Porter..... 5 00
Collins. H. B..... 50
Ellenville. Mrs. Mary B. Holt..... 5 00
Fairport. Cong. Soc..... 75 00
Fenner. James L. Bishop..... 7 00
Greigsville Mrs. F. A. Gray $1.50 and 4 Individuals $1. ea., by T. P. Boyd..... 5 50
Harris Hill. Thomas Hutchinson..... 5 00
Johnstown. Mrs J. A. S..... 50
Lancaster. Calvin Ely..... 20 00
Lisbon. First Cong. Ch..... 14 00
Lowville. F. B..... 50
Madison, Cong. Ch. and Sab. Sch..... 30 00
Minetta E. W. Huntington..... 25 00
New York. Mrs. Mary H. Brown to const. MRS. SOPHIA S. HOBART, L. M..... 30 00
Norfolk. Enos Shaw..... 2 00
Oneida. Edward Loomis..... 2 00
Penn Yan. C. A. Hamlin ($25. *of which for a Teacher*) $60, C. C. Sheppard $15. *for a Teacher*..... 75 00
Rome. John B. Jervis..... 25 00
Rushville. Cong. Ch..... 6 46
Silver Creek. W. Chapin $50., Mrs. Eliza Lee $10., 4 Individuals $1. ea., Others 1., First Presb. Ch. $16 04..... 81 04
Sinclearville. Cong. Ch..... 4 00
Spencerport. Cong. Ch. and Soc..... 34 00
Summer Hill S. B..... 1 00
Syracuse. Plym. Ch $162.50, Plymouth Church Sab. Sch.$30., Mrs. S. J. White $10. 202 50
Taberg. Dewey Hopkins $3., C. M. W. and A. S. $1. ea..... 5 00
Triangle S. Sanford..... 2 00

NEW JERSEY, $1,065.36.

East Orange. Grove St. Cong. Ch..... 17 36
Montclair. Cong. Ch. and Soc. $1000. Mrs. M. C. $1..... 1,001 00
Paterson. First Cong Ch..... 12 00
Salem. W. Graham Tyler..... 35 00

PENNSYLVANIA, $590.35.

Beatty. J. T. McL..... 1 00
Canton. H. Sheldon..... 5 00
Clark. Mrs. Elizabeth Dickson $15., Miss E. Dickson $5..... 20 00
Connellsville. Meth. P. Ch., by Rev. J. Gregory..... 5 35
Hermitage. Mrs. Margaret Stewart $5., Miss E. P. and W. F. S. $1. ea..... 7 00
Lock Haven. G. B. Perkins..... 2 00
Mercer. Mrs. E. Y. Kilgore, by James Kilgore..... 5 00
Mercersburgh. Geo. N. Abbott..... 2 00
Mount Jackson. Dr. A. N..... 1 00
Philadelphia. Benjamin Coates..... 500 00
Pittsburgh. B. Preston..... 25 00
Plymouth. L. A. Cook..... 5 00
Providence. E. Weston..... 5 00
West Elizabeth. J. and E. A. Wilson..... 2 00
Wilkesbarre. Welsh Cong. Ch. *for Mexico*. 5 00

OHIO, $1,843.37.

Adams Mills. Mrs. M. A. Smith..... 5 00
Ashtabula. James Hall..... 25 00
Beloit, John Tompson..... 10 00
Brownhelm. ESTATE of John Locke, by Cyrus L. Whittlesey, Ex..... 900 00
Chatham Centre. Cong. Ch..... 28 25
Cincinnati. Rent, *for the Poor in New Orleans*..... 122 32
East Toledo. Cong. Ch. $10., Mrs. S.B.$1., 11 00
Elyria. First Presbyterian Ch..... 55 00
Granville. G. P. Bancroft..... 5 00
Hamar. Douglass Putnam..... 500 00
Huntington. E. West..... 20 00
Middlefield. C. L Buel..... 6 00
Mount Vernon. J. Cooper, *Sorghum Mill*, val. $70.....
Nelson. Dea Harvey Pike $3., Mrs. Harvey Pike, Rev. John Vetter and Dea. J. S. Hobart $2. ea., J. T. $1..... 10 00
Norwalk. I. Hull..... 2 00
Oberlin. Second Cong. Ch. $30., Homer Johnson M. D. $10.15, Fay Hopkins $6.. 46 15

Painesville. First Cong. Ch. ($8. of which from Mrs. A. Morley, *for Straight U.*)... 57 85
Pittsfield. Cong. Ch 5 55
Ravenna. Samuel Hastings..... 2 00
Strongsville. Isaac I. Gifford..... 10 00
Troy. Rev. M. G. Grosvenor 10 00
Twinsburg. J. R. Parmelee..... 2 00
West Andover. "A Friend"..... 25
Willoughby. Miss Mary P. Hastings..... 5 00
——— "A Friend" 5 00

INDIANA, $9.

Otterbein. David Brown 5 00
Valparaiso. Mrs Sarah E. Haas..... 2 00
Wolcottville. J. Law..... 2 00

ILLINOIS. $649.53.

Bloomington. Cong. Ch..... 16 15
Bunker Hill. Cong. Ch..... 34 00
Chebanse. Cong. Ch 18 00
East Paw Paw. "A Friend"..... 5 00
Farm Ridge. Rev. J. P. Hiester..... 5 00
Freedom. John Hubbard..... 10 00
Galesburg. Mrs. E. T. Parker..... 20 00
La Salle. D. Lathrop 10 00
Lawn Ridge. Cong. Ch..... 11 35
Lisbon. Cong. Ch 25 04
Lyndon. J. M. Hamilton..... 5 00
Lyonsville. Cong. Ch..... 11 59
Malden. Cong. Ch..... 50 00
Marshall. Ladies Miss. Soc. of Cong. Ch. 5 00
Ottawa. Cong. Ch 20 00
Payson. Daniel E. Robbins..... 5 00
Peoria. Cong. Ch. (ad'l.) $108., Moses Pettingill $100., *for Debt*..... 208 00
Platteville. Cong. Ch 24 00
Plymouth. Edward Whipple 10 00
Princeton. Cong. Ch. (H. L. Boltwood) $10., Cong. Sab. Sch. $6.47..... 16 47
Saint Charles. Cong. Ch..... 13 75
Sandwich. Cong. Ch. $20.75, J. W. Bushnell $5..... 25 75
Sparta. Mrs. L. S. Bingham..... 4 00
Quincy. "E. G. F."..... 5 00
Rockford. First Cong. Ch. $56.43; T. D. Robertson $25., ... 81 43
Wethersfield. A. B Kellogg and Wife.... 5 00
——— *For Missionary in Texas*..... 5 00

MICHIGAN. $366.94.

Adrian. Mrs. Mary E. Mahan 20 00
Benzonia. "Mrs. M. P. B." $2.69, "Miss E. H." $1..... 3 69
Berrien Springs. C. P..... 25
Grand Rapids. G. A. Pollard 2 00
Hillsdale. Mrs. T. F. Douglass..... 5 00
Howell. B. F. Batcheler and Mrs. S. E. A. Batcheler $2.50 ea. 5 00
Jackson. Cong. Ch. 50 00
Lapeer. James Turrill 200 00
Manistee. Cong. Ch. 50 00
Marshal. E. L. Rogers and D. M. Miller $3. ea. 6 00
Olivet. Samuel F. Drury 10 00
Warren. Rev. J. L. Beebe 5 00
White Lake. Robert Garner..... 10 00

WISCONSIN, $62.17.

Arena. Cong. Ch. 6 60
Bloomington. Rev. Chas. Willey..... 20 00
Eldorado Mills. Daniel Clark 10 00
Mazomanie. Rev. M. M. Martin 10 00
Racine. Mrs. M. B. Erskine 10 00
Rio. Cong. Ch. 2 56
Wyocena. Cong. Ch. 3 01

IOWA, $138.56.

Anamosa. Cong. Ch. 6 25
Bowen's Prairie. Women's Cent. Soc. $3., M. W. $1., ... 4 00
Clinton. Sab. Sch. *for a student*, ... 11 00
Davenport. G. W. H. 50
Earlville. L. A. R. 25
Eddyville. Cong. Ch. 3 25

Fairfield. Rev. A. S. Wells and 5 Others $1. ea. 6 00
Marion. R. D. Stevens $25, Mrs. Stevens $10., "Little Ones" 85c. *for Debt* 35 85
Marshalltown. J. McCleery 2 00
Monticello. Cong. Ch..... 38 76
Quasqueton. Cong. Ch. $20., John Merrill and Others $3.25. ..... 23 25
Vinton. Joseph Young 10 00
Winthrop. Cong. Ch. 7 45

MINNESOTA, $34.81.

Minneapolis. Second Cong. Ch. and Soc.. $7.30, Plymouth Church $14 51, ... 21 81
Sauk Centre. Cong. Ch..... 7 00
Wykoff. Rev. R. S. Armstrong 6 00

KANSAS.

Fort Leavenworth. Adjutant Geo. W. Baird, 14 U. S. I. 25 00

NEBRASKA, $5.75.

Beaver Crossing. Mrs. E. T. 75
Kam. Melinda Bowen 5 00

OREGON.

Forest Grove. Cong. Ch. 8 95

MARYLAND, $16.

Baltimore. W. K. Carson... ..... 6 00
Emmittsburgh. David Gamble..... 10 00

KENTUCKY, $280.

Ashland. Hugh Means 10 00
Louisville. Rent..... 270 00

TENNESSEE, $6.25.

Chattanooga. First Cong. Ch. 5 50
Nashville. Mrs. J. L. T. 75

NORTH CAROLINA.

Raleigh. Pub. Sch. Fund..... 80 00

SOUTH CAROLINA.

Columbia. Rev. F. P. B. 50

GEORGIA.

Atlanta. Rent $18, Atlanta U. $4. ..... 22 00

ALABAMA.

Montgomery. Pub. Sch. Fund..... 150 00

MISSISSIPPI.

Tougaloo. Pub. Sch. Fund $448.80, "A Friend" $5. ..... 453 80

MISSOURI.

Warrensburg. M. H. S. 25

——— E. F. 50
——— F. Hale..... 20 00

INCOME FUND.

——— Avery Fund 132 54

LABRADOR.

Labrador. Rev. S. R. Butler..... 10 00

ENGLAND.

Newton Grove, Leeds. Miss Elizabeth Jowett and Sister, *for a scholarship, Straight U.*..... 93 50

JAPAN.

Kobe. Rev. P. J. Gulick 10 00

Total, $15,005.12

Total from Oct. 1,1874, to Oct.1,1875,..$200,217 60

WM. E. WHITING,
Asst. Treas.